

THE REFORMER AND CHRISTIAN.

Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that seeketh the truth.—*Jeremiah*, v. 1.

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REMARKABLE EVENT.

[We copy the following statement from the *Boston Patriot* of Dec. 1831, with the introductory remarks by the editor of that paper. The article has been in our possession for some time, with a view to learn, before its insertion, from persons living near the place where the event took place, whether the statement was fully to be credited; and we have been informed that this is the case. The narrative, indeed, has all the appearance of truth, and under the circumstances and on the occasion the relation was given, few will be disposed to call it in question—and if true, it ought to be made known, to convince mankind in this sceptical age, that there is a supernatural agency exercised in the world; for too many in this day are ready to doubt the existence of any such agency.]

The editor of the *Boston Patriot*, who does not pretend to question the facts stated, strangely enough endeavors to ascribe all to imagination, after the fashion of the times. Such a supposition appears to us wholly unwarranted. It would seem much more difficult to believe that imagination could bring about such an event, than to believe there was a supernatural and divine agency in the case. How any imagination of the mind, unaided by supernatural agency, could bring to pass such a train of events, of so peculiar a nature, and embracing so many particulars, and do it also with so much accuracy, is a question which none will be able to solve.]

From the Boston Patriot.

The following singular narrative of the circumstances attending the death of Joseph Morse, at the Rocks Village, near Haverhill, is given to the public by his brother Thomas, from a sense of duty, as he remarks, "as an humble follower of Christ." A short introduction informs us, that the deceased was an exemplary, moral man, addicted to no vicious habit: and that in the year 1827, a revival of religion took place in the vicinity where he resided, when

"he, as well as many others, became anxious to know whether he had an interest in Christ; but shortly after he fell into a state of despair, in which he, at times, continued until September, 1830, when his hopes brightened into an evidence that his sins were forgiven." The writer of the narrative, as well as his deceased brother, is represented to be a man of unquestioned veracity. The circumstances embraced in it were related by him at the funeral of his brother, and before the congregation of which he is a member.

To us, the whole appears to present a remarkable instance of the power of imagination. The appearance of death had dwelt for some time on the mind of the deceased, and his family from time to time suggested the circumstances under which the event was to take place. When these circumstances were combined by a coincidence which, though striking, was by no means unnatural, it cannot be considered very extraordinary, that in such a state of mind, and doubtless of body also, a slight effort should have produced the result which he apprehended. The power of imagination is not yet fully understood; but there is no reason for disbelieving this narrative on the ground that the facts stated are incredible; for equally striking examples might be cited of the power of this faculty.

[*Ed. Boston Patriot.*

NARRATIVE.

I will relate a few circumstances which took place previous to my brother's death. The second week in August, he remarked to me that his feelings were very much disturbed by seeing a quantity of human blood upon the bridge, near the draw, on the first

of July, which blood soon disappeared. He then said to me—"keep this to yourself until something more is known." Soon after this he said to me, "I have seen the blood on the bridge again—it was in the same place and about the same quantity. I stopped and examined it, and should judge there was a quart or two. It layed in two or three different places. I repassed the place immediately after, and came to examine the blood! It was removed by an invisible hand, as before! What solemn event is to happen to me, or some other person, is unknown to us—say nothing—time will interpret the thing. A few days afterwards, about sunset, I saw the blood near the same place, partly covered with litter, and partly dried up: I took a stick and poked amongst it, and then walked on—in a few minutes I returned—it was not to be seen! A short time after this, I was travelling across the bridge, towards the toll house, and coming near to the draw, I saw a vessel coming down the river, and it was near enough to hoist the draw, but before I could get there to hoist it, I looked to the vessel, and she had swung a little to the right. I heard a voice on the bridge, calling to the captain—the last words were, *I am dying!* The voice sounded like my own voice. Then these words came to my mind—"it will not harm you," which calmed all my fears. I was then alone—the solemn event took place, and the vessel disappeared! Another time, passing the draw, I saw the same vessel confined there, two or three hours after high water. I went off the bridge, and looking back, it had disappeared! The other evening, as I was coming home, and had got on the first part of the draw, I saw that the other part was hoisted—in a few minutes it was lowered down into its place—I also heard a lamentable noise, calling loudly for help—the voice sounded like Mr. Willcomb's, (meaning Mr. William Willcomb) all was then quiet.

On the evening of the 19th of Sep-

tember, my brother Joseph and his wife; and my sister Davis called at our house—they stayed some minutes; Joseph and myself stepped out and had some conversation together. He said to me, "I supposed you knew that I calculated to leave the toll, and get relieved from the care of the bridge—but I never shall—you know what I have seen on the bridge—the affair of the blood and the vessel, of which I told you?" I answered "yes." He then continued—"my troubles have been great; but I have not been followed up by man, though I have been left to murmur; but it becometh me to be submissive to the will of the Lord, who of late made me to understand that what I have told you was not done to harm me, or any other person; but that it was the work of Infinite Wisdom, done for something which hereafter will be made known. I have had such impressions upon my mind of late, and have been in such a state of feelings, as have caused me to feel considerably resigned; and my prayer is that I might be fully resigned without a murmur; and I believe I shall, before the event takes place, which will soon arrive."

We then joined his wife, and sister Davis, and started in company, to visit a neighboring family: while walking together, Joseph said to me—"Did you know that you will be called upon as an evidence?" I answered "no." He then continued—"you certainly will be called upon to testify to this, and you will be the only one knowing to it, who can testify, and you must do it before a concourse of people, and you have got to do it, whether you are willing or not—the death of a person will bring you to it."

At our church meeting, held at the meeting-house on Saturday, the 24th of September, Joseph had some conversation with me concerning certain persons whom we expected would come forward to join the church. In answer to something he said, I remarked that "I should like to know what effect it would be likely to have on the

minds of others." He then pointed in the direction of the bridge and said—"I should like to know what effect that solemn event would have." I made answer that we should know on the next Sabbath. "Stop," said he, "do you think the people in another world know all the transactions of this world." I said, "I do not know as they do." "Then," said he, "unless they do, I shall not know, for I shall not be here on the Sabbath after the morrow—I must tell you my feelings—the other night when I was upon the bridge hoisting the draw, my mind was filled with horror, in view of what I expected would take place that evening. As I stood alone upon the side of the draw which I hoisted, contemplating upon the subject of the blood and the vessel which I had seen, and the interpretation of those mysterious things, and that I must drop down there, while alone, and end my life—it was almost insupportable! but at this trying moment, these consoling words came to my mind, "it will not harm you;" which calmed all my fears." He then continued—"It is now all made plain to me, and I will tell you the interpretation. About four weeks ago there came a vessel up the river—she lay at anchor about half a mile below the bridge—it looked to me like the vessel which had appeared and disappeared heretofore; it caused me much trouble during the day, but on her coming up through the draw, I saw that it was not the one. I have been looking at every vessel that has been up the river since that time, to see if I could discover that one. A few days since I saw it, as she went up the river—I conversed with the captain—I asked him when he would return—he said he was going up to Haverhill, and that he should not be back until after the Sabbath. Now when this vessel comes back, and gets near the bridge, my case will be decided. We shall be there to hoist the draw—I shall be alone on Newbury side, standing by the railing—the other half of the draw

will be hoisting—I shall not begin to hoist, but shall be looking eagerly at the vessel—it will be but little after the break of day—the vessel will wheel a little to the right—I shall then know the vessel, and at that moment the solemn event will take place!—I shall then speak one word to the captain, and but one, and that will be, *I am dying*. Then there will be one word come to me, viz: *It will not harm you*. I shall drop down upon the bridge a little from the railing—you will see where the blood will lay, in two or three spots, and scattered about."

I asked him if he thought death would not harm him? Said he, "I tell you brother Thomas, *nothing will harm me*—I have been assured of this—it will harm my *wife*—it will be a heavy stroke to her and to mother, and solemn to all—do you wish to know any thing plainer than this?" I made no answer, but stood with astonishment! He then proceeded to give the interpretation of the second vessel.—"As I saw her lay there confined, at about three hours ebb, so *you* will see the same vessel lay there upon that side, after my decease, without injury to her. After this it will appear very solemn to you, to cross the bridge alone, evenings—but it will not harm you—it may do you good to contemplate upon these things which I have so long contemplated upon. The sound of the horn from the vessel, for the draw to be hoisted, has been very solemn to me of late, especially in the night. The last horn I shall hear, I suppose, will be about the break of day. I shall then get up and call for assistance to hoist the draw—no doubt I shall feel a backwardness in going where duty calls; I may desire that some one will take my place—but as I now feel, I shall go off there and calmly resign myself into the hands of the Lord." We then left the subject and went into the meeting house.

On Monday morning, September the 26th, 1831, my brother Joseph died, as he had told me he should, up-

on the Newbury side of the draw of Merrimack bridge. I will relate a few facts in relation to his death, as they actually took place. A man came and informed me that my brother was dead—that a vessel came down the river—the horn sounded for the draw to be hoisted, at break of day—that Joseph went into the bridge, as usual, to hoist the draw—the vessel came down near the draw, and wheeled a little to the right—Joseph stood by the railing—Mr. Wm. Willcomb hoisted his side of the draw—Joseph did not hoist his, but stood by the side of the railway, and spoke to the captain—his words were, “*I am dying.*” The captain of the vessel* heard him say that he was dying, and he called to Mr. Willcomb to lower *his* side of the draw, and go over to his assistance, which he immediately did—he then went for help, but it was all in vain—Joseph had broken a blood vessel, and in a few moments bled to death. When I came over the bridge, upon being informed of his death, I saw large quantities of his blood scattered about the bridge near the draw. The vessel lay against one of the peers, just above the draw. The blood lay upon the bridge many days. I have thus given a true and impartial account of the remarkable circumstances relative to the death of my brother, as they actually took place. I have no desire or wish to make a mis-statement, or alter a single fact. THOMAS MORSE.

West Newbury, Dec. 1831.

[The following article, copied from a late number of the *Philadelphia Gazette*, will further serve to show how many in this day are ready to lend a helping hand to do away a belief in all divine and supernatural agency in the affairs of men, and in the events which take place in the world. The person who died in so remarkable a manner, and also his brother, we understand were of the Baptist persuasion. We have lately seen and conversed with an individual residing in that part of the country, on whom the fullest reliance may be placed. By him we are informed,

* This vessel was the sloop *Jane*, of Portland, Me. Nathaniel Long, master.

that from the character and standing of the persons concerned in the statement, and other circumstances, there are none in those parts who have any doubts with respect to its accuracy and truth. Under such circumstances, who for a moment can withhold a belief, that the event has been designed by an all-wise and merciful Being, to convince mankind of his existence, and to show to them that he exercises a providence and agency towards the children of men.]

[*From the Philadelphia Gazette.*]

There are many believers at the present day in forewarnings and presentiments. In Massachusetts, especially, and her neighboring states, they are very numerous, even among the better order of people. Instances, which go to strengthen such belief, are said very often to occur in that section of the country. We adduce the following, from an excellent article entitled “*New England Superstitions*,” in the July number of Buckingham’s Magazine. It is written, if we may judge from the initials affixed to the end, by a friend who is familiar with his subject, which he has often eloquently illustrated, both in poetry and prose.—[*Ed. Philadelphia Gazette.*]

One of the most striking instances of the effects of a disordered imagination recently occurred in this vicinity. The following are the facts:

In September, 1831, a worthy and highly esteemed inhabitant of this town died suddenly on the bridge over the Merrimac, by the bursting of a blood vessel. It was just at day-break, when he was engaged with another person in raising the draw of the bridge for the passage of a sloop. The suddenness of the event; the excellent character of the deceased; and, above all, a vague rumor, that some extraordinary disclosure was to be made, drew together a large concourse at the funeral. After the solemn services were concluded, Thomas, the brother of the dead man,—himself a most exemplary Christian,—rose up, and desired to relate some particulars regarding the death of his brother. He then stated,

—and his manner was calm, solemn, impressive,—that more than a month previous to his death, his brother had told him, that his feelings had been painfully disturbed by seeing, at different times, on the bridge, a quantity of human blood;—that, sometimes, while he was gazing upon it, it suddenly disappeared, as if removed by an invisible hand; that it lay thick and dark amidst the straw and litter; that, many times, in the dusk of the evening, he had seen a vessel coming down the river, which vanished just as it reached the draw; and that, at the same time, he had heard a voice calling in a faint and lamentable tone, “*I am dying!*” and that the voice sounded like his own; that then he knew that the vision was for him, and that his hour of departure was at hand. Thomas, moreover, stated that, a few days before the melancholy event took place, his brother, after assuring him that he would be called upon to testify to the accounts which he had given of the vision on the bridge, told him that he had actually seen the same vessel go up the river, whose spectral image he had seen in his vision; and that, when it returned, the fatal fulfilment would take place; that, night after night, he had heard what seemed to him the sound of the horn, from that vessel, calling for the raising of the draw, and that it was to him very solemn and awful. “You all know,” continued the narrator, “how my brother died,—that he died fulfilling the vision,—that his blood lies even now upon the bridge, as *he* saw it before his death; and that his last words were heard by the captain of the vessel—‘*I am dying!*’”

There was something in the circumstance of this narration,—the church crowded with faces bent earnestly on the speaker,—the evident sincerity and deep solemnity of the narrator,—and the fearful character of his communication, while the yet unburied corpse of his brother lay before him,—which was calculated to revive every latent feeling of superstition; and to over-

power, at least for the moment, the convictions of reason and the argument of philosophy.

J. G. W.

Haverhill, 1st of 6th mo. 1833.

[We give place below to one more statement of a very singular nature, which has all the appearance of truth to recommend it to our consideration, and which has also been designed no doubt to convince mankind that there is such a thing as a divine and supernatural agency exercised in the world.]

[From the *Lawrenceburgh (Ia.) Statesman.*]

SINGULAR FOREWARNING.

The following remarkable circumstance actually happened not long since. Four men, Oxley, Hamilton, Wise and Latty, were engaged on the farm of Mr. Henry James, near Rising Sun, in this county, some time last August, in threshing wheat; and growing thirsty, they all went to a barrel of water near the place where they were at work; and after having satisfied their thirst, Oxley declined, in a resting position, on the barrel, and while there, a Humming Bird fluttering near, perched upon his hand—he immediately put forth his other hand and caught it without any attempt on its part to escape, and after admiring its beauty, passed it into the hand of Hamilton, who passed it to Wise, and from Wise, Latty received it, it manifesting no alarm, but suffering them all to handle it. When on their attempting to take it into the house, it made its escape. The men since are all dead! And what is most remarkable, is the fact that they died in the same order that the bird passed, beginning with Oxley, and ending with Latty. The truth of the above statement can be established, by inquiring of the gentleman now living on the farm.

SIGNS OF THE TIMES.

It is needless to disguise the fact, that a spirit of unbelief, or infidelity, is rapidly extending throughout every part of our country, which, at no distant period, in connexion with other events, will acquire the most complete

ascendancy, and its abettors will exercise a terrible vengeance on the religion of the day, making, in the language of prophecy, "all the stones of the altar as chalk-stones that are beaten in sunder." It will be such a visitation on the professors of Christianity, as the conquests of Nebuchadnezzar, on Judea and Jerusalem. It will also be inflicted on them for the same reason, viz. for having lost sight of the nature of all true worship, and depending upon their own arm, and their own strength and wisdom for protection and deliverance.

All attempts now making, or which may hereafter be made for promoting Christianity, will prove unavailing, and fail in their object, till such a visitation shall take place; for professors of Christianity at this time are not in a condition to advance the interests of Christianity, and are only injuring and prostrating it by the very means made use of for promoting it. And thus we witness one after another from among the ranks of professing Christians, going over to the ranks of infidelity, with a full belief, so far as we are able to judge, that the Bible is only a cunningly devised fable, and that all its recorded miracles and inspirations are founded in absurdity. Nor do they hesitate to express this belief, in the most plain and unequivocal terms. Such announcements are not without their effects upon others, and the faith of most seems much weakened, while all attempts to revive and strengthen it by any human means or arguments, appear wholly unavailing. It seems, indeed, as if the Lord, by reason of an abuse of light and other blessings, has withdrawn his gracious influence and presence from those that name his name, and has permitted a spirit of darkness to overspread the minds of men, so that they cannot believe in the truths of revelation, or even in a divine agency in the affairs of the world; and those who, from their profession, ought to exercise pity and commiseration towards such too often only deal out

epithets and abuse against them, which only serves to prejudice their minds still more against Christianity, and drive them further and further from a belief in its sacred and divine origin.

It is not difficult to perceive where such a course of things must ultimately terminate, and how truly will be fulfilled the words of Christ, that when he comes to revive his work, and establish his kingdom on the earth, but very little true faith will be found. It is plainly to be seen that the Lord only can make any change for the better, and that vain is the help of man for remedying the present disordered condition of things in the world. All the efforts now making for advancing the cause of Christianity, are evidently only sinking it still lower; and each for himself should now look only unto Him for help and assistance, from whom *every good and perfect gift must come*. This is just such a result as the Lord ere long will bring about in the earth, when each for himself shall look unto Him alone for instruction, help, and support; and it also corresponds to that more advanced state of light and knowledge, foretold in prophecy, when all shall be taught of, and know the Lord, from the greatest to the least.

IMPORTANT PROPHECIES.

The following prophecy in Isaiah, chapter xxviii. 21, is near to be fulfilled: "For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act." *The Lord of hosts*, we are also told, *mustereth the host of the battle*.

The first of the host, mustered and marshalled for conquest and victory, to subdue, "to destroy and cut off nations not a few," are those now called liberals and infidels, who will soon overthrow, subdue and tread down the various christian kingdoms, "like the mire of the streets." After a time, they will suddenly and effectually be

put down, and kings and priests will obtain complete ascendancy, whose destruction also, after a little while will be equally effectual, but it will not be accomplished so suddenly, and will be brought about principally by their turning their hands one against another.

This last event is thus described in prophecy. Saith the Lord by the prophet Ezekiel: "I will call for a sword throughout all my mountains; every man's sword shall be against his brother." In Zechariah it is thus expressed: "And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay hold every one on the hand of his neighbor, and his hand shall rise up against the hand of his neighbor." In Joel, the same event is spoken of under the name of *the valley of decision*, and *the valley of Jehoshaphat*. Here there is an allusion to 2 Chronicles xx. where the children of Moab, Ammon, Edom, and others, gathered themselves together, "an immense multitude," and came against Jehoshaphat and Judah, with a view to subdue and cast them out of their possession. But these different nations were made to turn their hands one against another, and utterly destroyed each other, so that "none escaped;" and the children of Judah found abundance of riches and spoils, more than they could carry away, without having had to lift a hand against any of their foes. Just so it will be in the termination of the Lord's dealings with such as set themselves against his people who put their trust in him alone for protection and deliverance, as Jehoshaphat and his people did at the time alluded to. See the place to which reference is made, in 2 Chronicles, chapter xx.

[The following article was lately printed in a handbill in this city, and circulated gratuitously.]

IMPORTANT REFLECTION.

At the present day, when the facilities for publishing put it in the power of every individual to express his senti-

ments through the medium of the press, and in a country where *freedom of speech, and of the press*, is one of the peculiar characteristics of its government, and where, neither the selfishness of political partisans, nor the craftiness of a corrupt, and an aspiring priesthood can entirely suppress this freedom,—I say, under these circumstances, the writer is impressed with a belief that it behoves every sincere inquirer after truth to seek, amid the *general deluge* of sentiments which prevails, for an ark of safety.

It would seem as if the various human theories upon which mankind are building their hopes of happiness have already felt the shocks of convulsion, and have thereby given evidence that they *can be shaken*. Where is the civil government, from the most despotic, to the most republican—where the religious system, (so called) from that of the POPE OF ROME, down to the LAST SECT, but what has had its "shaking fits;" and though (like a tree shaken at the roots by the violence of the storm, which, when the storm subsides renews its hold in the earth) they may seem to settle down in apparent stillness for a time, yet will a more violent fit shake them till they fall, never again to rise. Whatever *can be shaken* may be removed; and although the time for "*the removing of the things that are shaken*," may not have arrived, yet do we know by their being *shaken* that they will be *removed*, while that which "*cannot be shaken*" will "*remain*."

The axe seems to be laid at the root of every existing government, both *civil* and *ecclesiastical*;—the "*RIGHTS OF MAN*," at the roots of the former, and the "*LIBERTY OF CONSCIENCE*," at the roots of the latter. The declaration that "*all men are created free and equal*," has startled the fears, and aroused the energies of royalty and nobility; and the declaration that "*God alone is the sovereign Lord of conscience*," has alarmed the priesthood of every sect, and of every name, and has urged to the adoption of schemes by

which (if it were possible) to *deceive the very elect*. Amidst this convulsed state of things, what can be so important for every rational being as to inquire

"Is there no rock on which man's tossing thought
Can rest from terror?"

"If ye will inquire, inquire ye."

J. W.

A TYPE OR COMPARISON.

As the Israelites had to pass through the wilderness, to be prepared to enter into the land promised to their fathers; so the people of God in this day will have to pass through the wilderness of sufferings, trials and afflictions, before they will be prepared to enter into that rest which remaineth for the people of God, and enjoy those more abundant blessings foretold in prophecy. For the true Israel of God will have to learn to depend on the arm of the Lord alone, and become obedient, before he will subdue all their enemies before them, and give them rest from all the bondage, troubles, perplexities and trials which now surround them, and which will hereafter much more surround them by reason of their unbelief and departure from the simplicity of the gospel. But those who, like Joshua and Caleb, wholly follow the Lord in these last times of trial and affliction, will be preserved through them all, and enter into the enjoyment of those blessings promised under the millennial dispensation; or, in the words of Christ, they will escape all the miseries and calamities that are shortly coming on the earth, and stand before the Son of man in that kingdom of peace and rest which he will set up on the ruin and downfall of all earthly and corrupt kingdoms, confederacies, sects and associations of men.

*Promises and Prophecies fulfilling,
and to be fulfilled.*

We are told that Christ must reign till he has *put all enemies under his feet*, or in other words, till he has put

down all rule, and all authority, and power, adverse to the rule and authority of God. 1 Corinthians xv. 24, 25.

The first prophecy made to man respecting this important event, was made to Adam, when the Lord declared to him he would put enmity between the seed of the serpent, and the seed of the woman, and foretold that the seed of the woman should bruise the head of the serpent, and the seed of the serpent should bruise the heel of the seed of the woman. Since this prophecy was delivered, how have the true people of God, or the seed of the woman, been bruised, annoyed, and persecuted by the seed of the serpent. But, in the end, the head of the serpent is to be bruised and destroyed; for we are informed that Christ came into the world, suffered and died, "that he might destroy him that had the power of death, that is, the devil." And, says the apostle John, "For this purpose the Son of God was manifested, that he might destroy the works of the devil." Hence

Satan will never be able to subdue the seed of the woman, but will at length be wholly subdued himself. The greater his efforts have been to subdue the seed of the woman, the more effectually he has always injured himself, and weakened his own cause and kingdom. And the same has been true with respect to all his emissaries in every period of the world. For neither Satan nor his emissaries are permitted to prevail any further than will ultimately tend to their own defeat and downfall. When, through the power of darkness, or of Satan, Christ was put to death, the most effectual blow was given to the kingdom and power of Satan, from which they will never recover, till they are finally brought to an end. All his triumphs and successes are attended with no better success than the one above alluded to; and yet, such is the enmity of his nature, that his devices and endeavours to bruise the heel of the seed of the woman, will be followed up till

his final destruction is accomplished.— This should be the consolation of those who put their trust in the Lord, and look to him alone for safety and protection; for no other arm can save and protect against the wiles of the adversary, which will be greatly increased in the times of trial and suffering which are shortly coming on all the world, to sift and try the children of men.

THE THIRD HEAVEN.

In our last number were some remarks on that spiritual resurrection from a state of spiritual death, which the apostle Paul professed not to have attained unto, but earnestly laboured for its attainment. This resurrection is, indeed, that *first resurrection* spoken of in the Revelation, which will be experienced by the people of God in that more advanced period or dispensation of light and grace, called the millenium, when Satan is bound, and all are taught of God.

None will ever be able fully to attain to this resurrection from sin, ignorance, and disquiet, till this dispensation shall begin to take place; any more than those living under the Law, could attain to the spirituality and advancement of those under the gospel dispensation, the least of whom, according to the testimony of Christ, was greater than the greatest of the prophets living under the dispensation of the Law.

The apostle Paul, no doubt, had a sight given unto him of this glorious and blessed state of the first resurrection, when he was *caught up to the third heaven*, (or third dispensation of mercy and grace to men,) and heard things which it was not lawful for a man to utter at that time, nor at any period since that time.* For people were not then prepared for those things and they would only prove an injury to them, till in a more prepared state.

* The Doway Bible reads:—"and heard secret words which it is not granted to man to utter."

It would, therefore, be wrong and improper to utter or speak of them, at that time or since, even to the present day; just as it would have been wrong and improper, had any one under the law clearly seen the state of things under the gospel, to have uttered or spoke of those things during the continuance of the law—such as the laying aside and abolition of circumcision, outward sacrifices, sabbaths, and other usages to be practised under the law. For the time had not arrived for their disuse and abandonment, and people were not prepared for a more advanced state of things than they were then under. A more advanced state of things at that time would only have operated to their disadvantage and injury. So, in like manner, the time had not arrived, when it would be proper for the apostle to make known what he heard and saw in respect to a more advanced state of things, when caught up to the third heaven or dispensation, which dispensation, however, the Lord will ere long bring in for all to see, enjoy, and partake of.

The views presented to the apostle, and the glorious things made known to him in that higher dispensation, were no doubt matter of great satisfaction and comfort to himself; and this accounts for many things in his epistles so different from any thing written by any of the other apostles; insomuch that even Peter is heard to say, that some things contained in them were hard to be understood, and were even wrested to persons' injury. Such indeed was the clearness, and the glorious nature, of the views which this highly favoured apostle had, respecting the exceeding mercy, goodness, and gracious designs of the Lord towards his creatures, that we sometimes hear him breaking forth into language like the following: "O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsel-

lor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him, are all things: to whom be glory forever." Röm. xi. 33.

The writer of this article knows a person who has had imparted to him some things in respect to the designs and purposes of God, which he knows to be true, but which he feels would not be right to communicate, and cannot be induced to do so: while, at the same time, the knowledge of them affords a comfort and satisfaction to himself beyond what words can express. It cannot be supposed that the Lord will impart a knowledge of such things to any but those whom he knows will not make them known to others, till the time shall arrive for them to be made known in the more general dispensations of his grace, and when mankind are in a state prepared to receive them with benefit and advantage. Before such time, it would be wrong and improper for them more generally to be imparted, as signified by the apostle with respect to what he saw in the third heaven or dispensation of grace; which things the people of God will enjoy when the man of sin is destroyed, and Satan is bound. It may, however, be here observed, that there will, at this time, take place an entire change in respect to property, and almost every thing else, even beyond what can be now conceived. And if persons at the present time were to know the real state of things which the Lord will then bring about, and announce it, many would rise up against such a state of things, and be almost ready to sacrifice those who should announce it; just as the Jews rose up against the gospel, and those who first proclaimed it, considering it as setting aside the laws of God, and turning the world upside down. For few even then among the Jews, were prepared to lay aside the usages and institutions of the law of Moses, and receive the better and more glorious dispensation of the gospel. So it will be in regard to the

better and more glorious dispensation of the millennium. For Christ has testified that no man having drunk old wine, or having long adhered to former and ancient institutions of religion, straitway desireth the new; for he saith, The old is better.

We may, however, be permitted to hint as much concerning the future state of things as the apostle has done—which state of things was no doubt made known to him when caught up to the third heaven or dispensation, and will as far exceed in glory and happiness the present, as the gospel exceeded the law. These are the apostle's words: "But this I say, brethren, the time is short;* it remaineth, that both they that have wives be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use the world, as not abusing it; for the fashion of this world passeth away."

The fashion of this world, all commentators allow, signifies the *present state* or constitution of things, or the general order, practices, and usages of society; all of which, in the millennium, will undergo an almost entire change, placing every thing on a right foundation, and in right order, so that there will be nothing to annoy, disturb, or produce unhappiness among mankind. In such a state of things, who can weep, seeing there is nothing to cause them to weep? Who rejoice for deliverance from trouble and from ene-

* Allusion is no doubt here made to the following passage in Haggai: "Yet once, it is a little while, and I will shake the heavens, and the earth; and I will shake all nations," &c. The apostle informs us that this word, "Yet once more, signifieth the removing of those things that may be shaken, that those things which cannot be shaken may remain." It is but a *little while*, and a *short time* with Him whose days are numbered from eternity, and in whose sight a thousand years are as one day.

mies, seeing there is then none to cause trouble, or that will be enemies?—Where any buying and possessing, seeing that all things will be in common, and none will say that any thing he possesses is his own, as was the case among the early Christians? For undoubtedly, in the new order of things which the Lord will bring about in his third dispensation of grace and goodness to men, such a state of things as existed among the first Christians will be restored, and permanently established; and hence, there will be no buying nor selling; no trafficking nor trading. For nothing of a temporal nature will any longer be called *mine* and *thine*. There will be no exclusive property, for all selfishness being done away out of the hearts of men, and all things being in common, as in the first days of the gospel, what a person now calls his own, after the present fashion or order of the world, he will consider belongs as much to another as to himself; thereby fulfilling the command, in truth and verity (not in name and pretence) of *loving his neighbor as himself*.

In this state of things, also, there will be no need of locks, bolts, and bars. No need of deeds, documents, or other instruments or regulations, to secure any thing to one's self, nor any hoarding up of money. This will, indeed, be a great change, and a complete *passing away of the present fashion of this world*, as the apostle calls it. And the Lord will as certainly bring about such a state of things as that the apostle saw it in the third heaven, and would only hint thus much with respect to it, because it was not lawful or proper at that time, and might be an injury to say more in regard to it. Nor would it be of any use at present to say much more concerning this more advanced and better state of things: for mankind are by no means yet prepared to receive it, or to enter into it with benefit and advantage.—Nor can any but the Lord alone prepare men for, and bring about such a

state of things; and he will do this when the most proper time comes for doing it.

But to speak more fully respecting the third heaven, or dispensation for the completion or fulfilling of the mystery of God. There is, first, the Mo-saick or law dispensation. Second, the gospel dispensation. And, third, the dispensation for finishing the mystery of God, called the millennial dispensation; to take place *in the days of the voice of the seventh angel*, as mentioned in the Revelation, when the saints of the Most High shall take the kingdom and possess it forever, *even for ever and ever*. That this is what is to be understood, by the third heaven, seems evident. Christ almost uniformly calls the gospel dispensation, *the kingdom of heaven*, and compares it to a house-holder which went out early in the morning, to hire laborers into his vineyard; to a net cast into the sea; to wise and foolish virgins; to a treasure hid in a field; to a king which made a marriage for his son; to a grain of mustard seed, &c. &c. and he tells us who is greatest in this kingdom of heaven, viz: he that humbles himself as a little child, and is free from all high and aspiring thoughts and self exaltation. The apostle Paul, moreover, speaks of Christians under the gospel, as being blessed with all spiritual blessings in heavenly places in Christ, and of their being "raised up," by the coming of a better dispensation, from a state of death in sins, and set in heavenly places in Christ Jesus, showing thereby the exceeding riches of the Lord's grace and kindness towards them through Jesus Christ. But there is a third and higher dispensation of grace and kindness towards men, yet to be brought in and enjoyed on the earth, far more glorious than even the present, when mankind will be made much more conformable to Christ than they have ever before been. Hence this state is called, the *first resurrection*, which not even the apostle Paul had attained unto, and

which none now can know much about; and if they did know, most people would be as little disposed to receive it or to come into it, as the Jews were to come into the gospel dispensation,—especially the rulers, scribes, and pharisees of the present day.

THE THIRD HEAVEN—AGAIN.

[We find we are not alone respecting the meaning to be attached to the *third heaven*. The following article is copied from an article in the last number of the *Millennial Harbinger*, under the head of *Signs of the Times*, by S. M. M'Corkle.]

"If by any means I might attain to the resurrection of the dead." Paul to the Phillippians iii. 10. This text applied to the resurrection in the common acceptation, is one of the most incomprehensible texts in the sacred oracles. It plainly implies that the resurrection is attainable, suspended on some contingency, or the performance of some duty, which may be attained or lost. Paul plainly acknowledges that he had not "attained." If Paul was not a proper subject of resurrection [in the common acceptation] when writing, who may hope to survive the tomb? None; no, not one. The apostle, a little before this time had been "caught away to the third heaven." This place is quite as hard to understand as the former, without we apply it to dispensations—the difficulty is then immediately solved. A third dispensation is probably the very meaning of the writer. This was a new stimulus to Paul—caused him to "press forward."—*Third heaven*, in the common acceptation would originate some odd conjectures about the locality of these places. Reader, recollect that the word *heaven* often, very often means just God's moral government on earth; and to apply the first heaven to the Jewish dispensation, the second to the present Christian economy, rising above the former; the third, Christ's universal reign; Christ reigning the King of kings, offers nothing contrary to reason or Scripture, or a succes-

sion of events rising in grandeur and majesty above each other, each affording a new display of the wisdom and glory of the great uncreated Ruler of the universe.

On a particular Providence.—By J. A. Waterman.

O Lord! I know that it is not in the way of man that walketh, to direct his steps.—*Jeremiah*.

The heart of man deviseth his way, but the Lord directeth his steps.—*Proverbs*.

There is no subject which the mind of an intelligent being can contemplate with so much pleasure and profit, as the moral government of the great Jehovah. All who admit the existence of a Supreme Being, admit that he governs the various orders of beings which his hand has formed. The argument by which we prove the existence of an intelligent *First Cause*, will prove that he governs the world or worlds he has made. Every where in nature we see effects produced which suppose a *designing intelligent Cause*. There also appears to be a *unity* in the design, so that the whole system, so far as we can comprehend it, appears to be the work of one being, one *infinite intelligent mind*. Both in the moral and physical government of the world, we see means adapted to certain ends in the most admirable manner. The design is apparent, the skill exquisite and confounding. Who, for instance, that examines the eye, can doubt for a moment that it was formed for the purpose of vision? How admirable the structure! The same design is manifest in every part of nature. To attribute such a complex system of things, so beautifully and harmoniously arranged, to the power of blind Chance, is folly indeed. "The fool" only "saith in his heart, there is no God."

It is equally unreasonable to suppose that this system of things is unoriginate, or has existed from all eternity. Epicurus and his followers argue most inconclusively when they infer the world to be eternal. Every

thing in nature appears to be dependent for its existence on a cause out of itself. I now speak of that which is endowed with animal, rational, or vegetable life. If the life of a vegetable or animal is once destroyed, it remains forever under the dominion of death, unless a foreign power interpose. "To restore it again to life," as Sir Isaac Newton observes, "requires the power of a Creator." Atheists, such as Mirabeau, attribute to nature this power. But what do they mean by *Nature*, and the *laws of Nature*? These are words which are often used by men who profess to be philosophers. From the manner in which these phrases are used even by some professors of religion, it would seem that they attach some *efficiency* to what they call a *law of Nature*. But have the laws of Nature, abstractly considered, any *efficiency*? Can they produce any thing independent of God's *agency*? It is certain they cannot. "The laws of mechanics," as Dr. Reid observes, "never made a machine." They are nothing but rules by which things are done. The laws of nature are rules by which God does certain things: they suppose a law-maker. In this light they are viewed by the greatest philosophers. Let us hear what the great Sir Isaac Newton says on this subject:—"But I often use the term of *attraction*, impulse towards a centre, or any other word indicating an inclination or tendency, indifferently and promiscuously, or synonymously, and these terms are to be considered not in a *physical*, but in a *mechanical* sense. Whence let the reader be careful not to suppose that by terms of this kind I any where define the *species* or *mode* of action to mean an *actual cause* or *physical efficiency*; or that, in fact, I ascribe physical power to *centres*, which are mathematical points, if perchance I shall say that *centres attract*, or that *centres possess power*." "The efficient cause of the operations of nature," says the great Dr. Reed, "is unknown. Natural

philosophers, by great attention to the course of nature have discovered many of her laws; but they have never discovered the *efficient* cause of any one of her phenomena. Upon the theatre of nature we see innumerable effects which require an agent endowed with active *power*; but the agent is behind the scenes. Whether this be the supreme cause alone, or a subordinate *cause* or *causes*; and if subordinate causes be employed by the Almighty, what their nature, their number, and their different offices may be, are things hid, for wise reasons no doubt, from the human eye."—*Millen. Harbinger*.

[From the National Gazette.]

THE BALANCE WHEEL.

The perusal of the volume of creation is an interesting amusement; it invigorates the understanding, and gladdens the heart. The heavens are declaring the glory of God, and the firmament showing his handy work. The grand luminaries, the planets, the twinkling stars, the vast, the immense panorama of nature unceasingly proclaim Him *Lord of all*; and in the beautiful harmony of unremitting activity, diligently performing the functions assigned them by the great Omnipotent Engineer. But his ubiquity and care visit every object; the atom as much as the orb; nothing escapes his scrutiny; not a sparrow can fall to the ground unknown to him, and even the hairs of the head are all numbered.—He it is who creates the waster, though not to destroy without his permission; and suffers no offensive weapon to prosper, but under his control. The continual consciousness of the presence of so powerful a friend is calculated to impart a fortitude which nothing can daunt; and a peace of mind which passeth all understanding.

Those are generally the most successful in their pursuits who have a solid and substantial greatness of soul, and regard with a generous, but equal unconcern, both the censures and applauses of the multitude, apparently

unconscious that they are objects of attention. They who are prompted to the pursuit by an apparent avidity for the acquisition of fame, are generally disappointed; because their anxiety betrays their object—which envy, scorn, and malevolence delight to frustrate. Though there is constantly a redundancy of unbridled passion in a state, more or less of agitation, occasionally producing in the moral world eruptions which disturb the peace of society, as those of a physical nature disturb the quiet of the globe, yet they are both equally under the control of an almighty superintending Providence, whose economy embraces the whole of time and temporary systems, connecting incidents and events, widely separated by a beautiful chain of appropriate links. These but here and there become visible to man, which altogether disqualifies him to appreciate the relative beauty of the several parts and proportions, or to form an accurate judgment of existing occurrences in a providential point of view. He is the Sovereign of the universe, and under no obligation to develop his plans to any of his creatures; but the whole creation, and all that it contains, redound to his glory; even the wrath of man is made to praise him; and the remainder he restrains. He makes the most violent powers of the universe minister to his will, expanding or contracting their scope of action as best suits his purposes. Men are impelled by their violent passions; and their object is diametrically different from his; but he allows them the indulgence of their vain reveries, and to contemplate with delight the anticipated fruits of their project. The maturity, however, of their designs, is the signal for their frustration; and needing no longer their instrumentality in the furtherance of his premeditated purpose, their views are thwarted and their project proves a failure. Nothing displays more remarkably the wisdom of the counsel of Heaven, than that of arranging events in a train so

corresponding with the unruly passions of the wicked, as to cause the overthrow of their nefarious designs to be effected by their own instrumentality: and this is frequently the case;—history, both ancient and modern, abounds with examples of it.

COMING EVENTS.

Under the above head, we expressed a belief in our last number, that before two months, there would be a commencement of troublesome times in our own land, and extend over the whole civilized world. If we have brought things nigher at hand than facts shall warrant, it will be very soon seen, and in our next number we shall state the particular places in prophecy from which we drew our conclusions. Our belief, however, respecting the near approach of such events remains unchanged, and amidst the calm and tranquillity which now seems to prevail, we are in daily expectation of witnessing their arrival. The prophecies with respect to such events appear to us too plain to be mistaken, and the assurance with which we have spoken of them as very near, has arisen from the force of our own convictions. For this we ask no indulgence. Events will soon enable each one to determine how far we have been mistaken, if we have been so, and persons must judge of any future remarks we may make on such subjects accordingly. It is still our belief that in about three years, “as the years of an hireling,” from the time of the establishment of the present government of France, troubles of the most serious kind will begin in Europe, and we believed they would commence in this country before that period. If the time shall pass, and no such events take place either here or in Europe, as observed before, we shall state in our next number those passages in prophecy from whence we have drawn our conclusions. The 27, 28, and 29th of July, 1830, embraced the days of the late revolution in France.

WORTHY OF PATRONAGE.

We have been receiving for some time, two very interesting publications, called *the People's Magazine*, and *Parley's Magazine, for children and youth*, each printed every other Saturday, by Lilly, Wait & Co. 121 Washington street, Boston. Price of each, one dollar a year, in advance. The striking and well executed plates for illustration in these publications, and the matter contained in them, cannot fail to interest the young as well as those of more mature age—and none, we apprehend, who once subscribe for them, will regret the circumstance or grudge the expense of continuing their subscriptions. Adam Waldie, in this city, is agent for these publications.

[From the National Library.]

MEDICAL REFORMATION.

We have examined with peculiar gratification a new medical work, recently published in the city of New York, entitled, "The American Practice of Medicine, &c., on Botanical or Vegetable Principles," by W. Beach, M. D., President of the Reformed Medical Society, &c. &c. 3 vols. 8 vo. \$10. Sold at No. 96 south Fifth street, Philadelphia.

Medical remedies, or medical instruction which enables us to prevent or relieve pain and disease, to preserve and prolong health and life, cannot be very precisely estimated in dollars and cents. Such is the value, in our estimation, of Dr. Beach's work. It is a desideratum which we have long been anxious to see, not only for our own accommodation, but for the general benefit of the human family. Dr. Beach not only informs us what to do, to relieve diseases, but also what *not to do*, which last is equally, if not more important to know than the former.—We are convinced that his work ought to be seen in every medical library and school.

He recommends the total abolition

of metallic remedies for internal use, and the rare use of blood-letting and surgical operations. The work is written entirely in the English language, and is designed for families and popular use in general, as well as for physicians; and we sincerely advise every family to obtain it as soon as possible, without depriving themselves thereby of indispensable necessities.

We earnestly recommend it to every physician, in America or elsewhere, acquainted with the English language, to procure the work as soon as possible, and study it carefully—after which, we do most ardently hope he will not hesitate to adopt Dr. Beach's system, so far, at least, as to renounce the use of mercurial, antimonial, and all other metallic or vegetable poisons.

The work commences with a set of valuable directions for the prevention of disease, and promoting health and longevity, and is replete throughout with so much of that kind of *essential, necessary* knowledge, which every human being ought to possess, that we should rejoice to see it translated into all the languages in use, and distributed among all nations as soon as possible. If we can obtain the consent of the author, we intend preparing an abstract of the work for the NATIONAL LIBRARY.

[We have copied the above notice into the *Reformer*, in consequence of a knowledge of the success which has attended Dr. Beach's system of practice for many years past. In numerous instances, when all other practitioners have abandoned the subjects of their care, as in a hopeless condition, by the system of practice pursued by Dr. Beach, they have been restored to health and effectually cured. We have considered the work so valuable, both to the physician and to private families, that we shall keep some copies on hand to supply such as may wish to procure it.—*Ed. Ref.*]

RETIREMENT.

Retirement! I love thy retreat—
 Aloof from contention, and noise;
 Thy stillness to me is more sweet
 Than the music of mirth, or its joys.

To converse with my heart when alone,
 I esteem a far greater delight,
 Than a monarch enjoys on his throne,
 Amid splendor that dazzles the sight.

The whole that the wealthy can boast,
 Of splendor, distinction, and show,
 I regard but a bubble at most,
 And gladly their pleasures forego.

'Tis here (all confusion apart)
 I can give to reflection her wings;
 Can closely examine my heart;
 My actions can trace to their springs.

I can view at a distance mankind,
 Their various pursuits can behold,
 Can discover that though they are blind,
 Yet none will of blindness be told.

One object they all do pursue
 To reach it, they toil, and they strive;
 Each thinks that he has it in view,
 While few at the object arrive.

That object—*contentment of mind*,
 Consists in a conscience at peace;
 And the latter none ever can find,
 Till first, they from selfishness cease.

It is selfishness ruling the mind,
 That poisons our comforts below—
 Makes man the worst foe to his kind,
 And leads to unspeakable woe.

In retirement, I best can explore,
 Its dangerous workings within—
 And in humble contrition adore,
 That Power, which can conquer all sin.

J. W.

THE JEWS.

An important association is forming in Paris, at this moment, having for its object to hasten the emancipation of the Jews on all points of the globe. The association is to be divided into committees, and composed of citizens of all nations.—Among the founders and members of the provisional committee are Gen. Lafayette, the Count de Lasteyrie, M. Nepomucene Lemercier, of the Academie Francaise, and Messrs. H. Carnot, Cremieux, Taschereau, Chatelain, Alph, Cerfberr, V. Lanjuinais, Ed. Thayer, Leon Halevy, Cassin, and several distinguished Poles, and the celebrated Fenimore Cooper, are members of the society.—[*National Gazette*.

AMERICA AND EUROPE.

Every change in America, says Douglass, has occasioned a corresponding change in Europe; the discovery of it overturned the systems of the ancients, and gave a new face to adventure and knowledge; the opening of its mines produced a revolution in property; the independence of the United States, overturned the monarchy of France, and set fire to a train that has not yet fully exploded.—At every expansion of American influence, the older countries are destined to undergo new changes. No force can arrest the sympathy that already exists and is continually augmenting, between Europe and the New World. The eyes of the oppressed are even now turned wistfully to the land of freedom, and the kings of the continent already regard with awe and inquietude, the new Rome rising in the west, the foreshadows of whose greatness, yet to be, are extending dark and heavy over their dominions, and obscuring the lustre of their thrones.—[*Lafayette Free Press*.

[The following article presents another specimen of the disposition which prevails in this day, of ascribing the most remarkable circumstances to imagination, or some other cause besides a divine agency. It is copied from a late paper, and is admitted to be true, but headed, "*Singular effect of imagination.*"]

One of the most singular cases of the effect of the imagination upon weak and credulous minds, stated in Darwin's *Zoonomia*, is that of a gentleman in England, who, walking over his grounds, found a poor old woman upon his premises, gathering sticks. He ordered her to lay them down, and go off his lands. She obeyed the command; but after she had laid down the faggots, she cast her wan eye upon him, and lifting her nerveless arm to heaven, exclaimed in a plaintive tone, "*Mayest thou never know the blessing to be warm!*" The man was struck with her suppliant imprecation; he returned to his house, retired to his chamber, complained of cold, and notwithstanding the application of woollens, and heat from fires, he continued to labor under this disease of imagination for a few weeks, when he died.

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